



NATIONAL ENDOWMENT FOR THE

Humanities

DIVISION OF EDUCATION PROGRAMS

## **Narrative Section of a Successful Application**

The attached document contains the grant narrative and selected portions of a previously funded grant application. It is not intended to serve as a model, but to give you a sense of how a successful application may be crafted. Every successful application is different, and each applicant is urged to prepare a proposal that reflects its unique project and aspirations. Prospective applicants should consult the Education Programs application guidelines at <http://www.neh.gov/grants/education/summer-seminars-and-institutes> for instructions. Applicants are also strongly encouraged to consult with the NEH Division of Education Programs staff well before a grant deadline.

Note: The attachment only contains the grant narrative and selected portions, not the entire funded application. In addition, certain portions may have been redacted to protect the privacy interests of an individual and/or to protect confidential commercial and financial information and/or to protect copyrighted materials.

Project Title: Metaphysics and Mind

Institution: Washington University

Project Director: John Heil

Grant Program: Summer Seminars and Institutes for College and University Teachers

# NEH Summer Seminar Proposal

## *Metaphysics and Mind*

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## NEH Summer Seminar Proposal *Metaphysics and Mind*

### **Preliminary Note**

NEH tells us that seminars and institutes are meant to ‘extend and deepen knowledge and understanding’ and enhance ‘the intellectual vitality and professional development of participants’. In my experience, these aims perfectly reflect attitudes participants bring with them to seminars. Participants arrive keen to delve into difficult issues in ways rarely open to them given ongoing teaching and institutional responsibilities. Many hold down positions in departments that include no one with whom to discuss recent work on topics close to their hearts. Seminars provide an opportunity to interact at an elevated intellectual level with a cosmopolitan mix of like-minded colleagues.

Seminars have rescued more than one career from the kind of professional ennui that can set in when the well-honed product of a high-powered graduate program confronts the realities of teaching less than inspiring classes to less than inspired students while interacting with associates who, too often, have thrown in the towel philosophically.

This proposal reflects lessons learned from directing three previous seminars geared toward providing participants with a supportive intellectual milieu that persists well beyond the brief seminar period. Seminar participants have been grateful, not for having a few weeks of leisure in Ithaca or St Louis, but for being pushed intellectually on cutting-edge material at the center of their professional interests and gaining membership in a vibrant philosophical community. This is what the current proposal is aimed at encouraging.

### **1. Intellectual Rationale**

Philosophy of mind nowadays includes a significant empirical component. Many philosophers of mind see themselves as *cognitive scientists* and make a point of distancing their pursuits from those of a philosophical tradition that distinguishes

sharply between science and philosophy. The thought is that we would benefit from replacing armchair metaphysical speculation with no-nonsense, empirically informed theorizing.

The focus of this seminar—as its title, *Metaphysics and Mind*, indicates—lies elsewhere. It is one thing to take seriously the fruits of scientific labors, quite another matter to imagine that the deepest problems besetting the philosophy of mind will become tractable if only we reconstitute our concerns in a way that makes them amenable to empirical resolution.

Take the traditional *problem of mental causation*, a problem that has its origins in mind–body dualism of the kind most prominently defended by Descartes. Minds apparently interact with bodies: if you stub your toe, you experience a sharp pain; when you fancy a Whopper, you make your way to the Burger King. Suppose your aim is to show how mental–physical interaction could occur. Psychologists and neuroscientists endorse causal principles linking mental occurrences and behavior, but this need not settle the matter. Neither Descartes nor his critics ever doubted that minds and bodies *in fact* interacted. The difficulty for a Cartesian is to see *how* interaction could possibly occur *given* Descartes’s physical and metaphysical assumptions about minds, bodies, and the nature of causation.

Few philosophers today regard themselves as Cartesians. Many embrace ‘non-reductive physicalism’ according to which mental properties and states are *distinct* from, but in some way *dependent* on, physical properties and states. One possibility is that mental characteristics are *realized by* physical systems: your being in pain is realized in you by virtue of your being in a particular kind of neurological state; an octopus’s pain has a very different ‘realization base’. Another possibility is that mentality is *emergent*. Consciousness, in particular, might be thought to *arise from* complex interactive arrangements of neurons.

Although the concepts of realization and emergence are widely invoked, neither is

well understood. Attempts to characterize realization teeter between *reduction* on the one hand (realized properties and states are identified with physical states that realize them) and, on the other hand, fully fledged *dualism* (realized properties and states are distinctive ‘products’ of their realizers). The situation with emergence is, if anything, even worse. Emergent properties of wholes are supposed to differ from properties of their parts, but spelling this out has proved challenging. You can obtain a triangle by arranging three matchsticks, none of which is triangular. The emergence of consciousness, whatever it might be, is not like this. But then what is it like? Emergence threatens to collapse into matchstick-triangle-like cases or blossom into mystery.

One common response is to admit the difficulties, but forge ahead in hopes that we shall one day work out the metaphysical details of realization and emergence. After all, the idea that mental properties are physically realized and the idea that mental properties emerge in complex physical systems both anchor mentality firmly in the physical realm, thereby holding out hope for a resolution of the mind–body problem of a kind not available to Descartes. This looks like progress, a scarce philosophical commodity.

Now, however, a new difficulty arises: given the non-reductivist’s and emergentist’s pictures, given the irreducibility of the mental, how *could* agents’ mental characteristics figure in causal relations? Important conservation principles in physics suggest that the physical universe is causally self-contained, autonomous: every physical occurrence has a purely physical explanation. (Think here of the conservation of mass–energy.) If mentality really *is* distinct from (even if somehow dependent on or emergent from) physical goings-on, how could the mental ‘*qua* mental’ make a physical difference without violating fundamental physical precepts?

Philosophers have offered numerous answers to this question. Some reject anti-reductionism, insisting that the mental, despite appearances, must be *reducible* to the physical. Others bite the bullet and accept *epiphenomenalism*: states of mind are

quiescent by-products of physical processes. Some embrace *panpsychism*, arguing that experiential qualities are ubiquitous: nothing, not even an electron, is *purely* physical; mentality is not physically anomalous, not emergent, but present everywhere. Still others have sought a conception of the mental that preserves its distinctness from the physical but relaxes the requirements for causal interaction.

What all these efforts have in common is a tacit recognition that metaphysics is unavoidable. Indeed, coming to terms with the nature of causation, and of substances, properties, and relations, the character of reduction, and the prospects for emergence requires taking a stand on a host of metaphysical topics. Ignoring metaphysics is not an option.

Most philosophers would agree. In the philosophy of mind, however, metaphysical topics are too often addressed piecemeal, particular metaphysical theses promoted as solutions to one or another immediately pressing problem. You see this, for instance, in philosophers who are happy to embrace a relaxed conception of causation because doing so would enable them to reconcile mental–physical causal interaction with one or another favored portrayal of the character of mental states and properties. (You might try to imagine Descartes making a similar move in response to Princess Elizabeth of Bohemia’s doubts—spelled out in correspondence with Descartes—about the possibility of causal relations among Cartesian minds and bodies.) What is called for, however, is not an examination of one or another element of the picture in isolation from all the other elements, but a closer look at the whole picture. In metaphysics, one thing inevitably leads to another.

The seminar’s mission is to provide participants with the requisite resources to grapple with myriad interrelated issues in fundamental metaphysics that bear on questions arising in philosophy of mind. Think of the philosophy of mind, or one central component of the philosophy of mind, as *applied metaphysics*. Philosophers of mind can hope to advance the discussion only if they are conversant with a full range of

metaphysical options and understand how these are intertwined.

This thought might seem to trip immediately over an obvious difficulty. Isn't metaphysics a perennial source of puzzlement and discord? How could anyone reasonably hope to answer vexed questions about minds by turning to an enterprise that seems, if anything, even *more* unsettled than the philosophy of mind?

These questions are understandable, but they miss the point. The suggestion that philosophers—and others—interested in the mind have no choice but to look more closely at widespread metaphysical assumptions and available options is not premised on the implausible thesis that stately metaphysical treatises contain easy solutions to problems in the philosophy of mind. The idea, rather, is that most of the really deep philosophical questions about the mind are, whether we like it or not, metaphysical questions: philosophy of mind is in this regard metaphysics applied in a particular domain. Before you can hope to answer questions about the status of consciousness or mind–body interaction, you need at least to have a sense of the space of possible answers.

Contemporary philosophy of mind has, in my judgment, narrowed this space unreasonably. Thus, much philosophy of mind starts with 'non-reductive physicalism' (the doctrine that mental properties and states are dependent on, but distinct from, physical properties and states) and adjusts from there. The upshot is that the hardest problems we face are too often of our own making. In philosophy, 'what everyone knows' is, or ought to be, up for grabs. Wittgenstein (*Philosophical Investigations*, § 308) made the point with characteristic dramatic flair: 'The decisive movement in the conjuring trick has been made, and it was the very one we thought quite innocent'.

Although I have written extensively on these matters, the seminar's object will not be to promote one or another metaphysical doctrine. Instead, the seminar will afford participants an opportunity to investigate a range of options, their respective costs and benefits, and, more importantly, the extent to which unexamined metaphysical

allegiances might be coloring their own thinking concerning minds and their place in the universe. In planning the seminar, I have tried to avoid approaches to topics that would take participants over all too familiar, well-trodden ground. The aim is to *expand* the range of possibilities and thereby spark innovative thinking on topics that are often treated as cut and dried. I am, I think, well positioned to provide guidance through the territory without being heavy-handed or doctrinaire. If the continuing response of participants in my 1996, 2006, and 2009 seminars is any indication, a seminar of the sort I describe here promises to yield exciting results.

## **2. Content and Implementation**

The seminar's focus will be on fundamental issues in metaphysics that have a bearing on problems in the philosophy of mind. These include

- the nature of causation, causal powers, and causal laws
- substances, properties and relations
- conceptual, explanatory, and ontological reduction
- emergence and panpsychism
- the nature of the self
- the relation of fundamental physics to the special sciences, including neuroscience and psychology
- multiple realizability (the idea that mental states and properties are 'realized' by a variety of distinct kinds of physical state and property)
- the place of qualities—mental or otherwise—in the natural order.

The seminar will run for five weeks (tentatively, 10 June–12 July 2013), convening three times a week (Monday, Wednesday, and Thursday mornings) for three-hour sessions. Mondays will be devoted to setting out metaphysical issues as they arise within the philosophy of mind. Wednesdays and Thursdays will focus on an examination of



these issues in the context of readings—current and historical—in fundamental metaphysics. A fourth, less formal, Friday session will be devoted to participant presentations of work-in-progress. Participants whose work concerns topics addressed in the reading schedule will also have opportunities to lead discussions in regular seminar sessions.

Three philosophers have accepted invitations to visit the seminar and participate in discussion of their work and topics related to that work. The three visitors—E. J. Lowe (University of Durham), Alyssa Ney (University of Rochester), and Galen Strawson (University of Reading)—were selected because they provide a range of interesting perspectives on the metaphysics of mind. Lowe defends a ‘neo-Aristotelian’ metaphysical picture according to which conscious agents (*subjects of experience*) freely interact with the physical world in a way consistent with physical law. Ney has authored important papers on the metaphysics of quantum physics and on various attempts to explicate the thesis that mental properties and states have physical realizations. Strawson is well known for defending panpsychism, which he argues is wholly consistent with the physical sciences and vastly preferable to the idea that mentality is an emergent, nonphysical feature of the universe. Section 3 (p. 15) includes a sketch of each visitor’s background. Letters of commitment and abbreviated résumés appear in Appendix E (pp. 50–59).

Outside visitors are an indispensable ingredient in a seminar of kind envisaged here. Visitors provide a much-appreciated opportunity for participants to interact—in the seminar and informally—with prominent researchers whose work is under discussion. Visitors are not guest speakers who appear, read a paper, answer a few questions, then depart. They are brought in to discuss their work with participants, not lecture on it. Visitors interact with participants during seminar sessions, over coffee, and at meals for a full five days.

**Seminar readings.** In my experience, successful NEH seminars depend on vigorous

intellectual interaction among participants and between participants and the director. This requires a director's treading a fine line between covering material and allowing participants time to develop their own ideas. One way to accommodate both aims is to select, in addition to 'core' readings, selections that maximally overlap with participants' interests. This requires negotiating a reading schedule with participants in advance, and a willingness to fine-tune reading assignments as the seminar progresses. 'Core' items—other than books—will be made available on the seminar website along with selections reflecting suggestions advanced by participants prior to the seminar's onset. Readings for the 2009 seminar can be found on the 2009 seminar website:

[http://artsci.wustl.edu/~neh09/reading\\_schedule.html](http://artsci.wustl.edu/~neh09/reading_schedule.html)

(A new website will be constructed for the 2013 seminar incorporating the best elements of previous websites.) Participants could expect to read, on average, about 50 to 100 pages of core seminar material a week. Additional reading is optional.

Readings are selected because they promise to open up the discussion by looking at topics in ways participants might not have explored already. The goal, as noted earlier, is neither to run over familiar terrain nor to promote a particular thesis or theses, but to enlarge the universe of possibilities by coming at problems from various different directions.

I shall comment briefly on each week's readings, asking reviewers to turn to Appendix A (p. 24) for details on additional suggested readings and to Appendix B (p. 27) for a representative bibliography. Readings listed below for each week of the seminar are meant to be *illustrative*, subject to revision in light of suggestions on the part of participants (solicited in the weeks prior to the seminar) and seminar visitors (who are likely to make available as-yet unpublished papers) and my own assessment of the changing state of play. Given the 50–100 pages per week target for core readings, many selections will not be read in their entirety.

**Preliminary readings.** Participants will be asked to familiarize themselves with various fundamental topics in metaphysics prior to the seminar's onset by delving into books by D. M. Armstrong (*Universals: An Opinionated Introduction*) and Keith Campbell (*Metaphysics: An Introduction*). Some will already be familiar with the Armstrong book, which is readily available in paperback and which, despite the title, provides an excellent and fair-minded discussion of traditional approaches to the topic of *universals* (properties shared by objects). The Campbell book, a brilliantly clear survey of themes in fundamental metaphysics, has long been out of print, however I will make an electronic version available to participants. The schedule lists other readings that will be of interest to participants who want to look ahead on topics to be addressed.

**Week 1:** *substances, properties, relations, dispositions, qualities*. Discussion led by the Director and, if appropriate, one or more participants, with readings on basic topics by C. B. Martin ('Substance Substantiated', a concise readable discussion of the traditional notions of substance and property, and 'The Need for Ontology: Some Choices', a defense of the inescapability of serious metaphysical reflection), Jonathan Schaffer (two papers, 'Monism: The Priority of the Whole' and 'Is There a Fundamental Level?' that address the question of simplicity and multiplicity, the question whether the world is a unified whole, or is 'granular', made up of many parts), and my short survey of accounts of *relations* (something's being taller than another, for instance, Paris's being south of Brussels), which focuses historically on the metaphysical standing of relations. The week's goal is to ensure that participants are comfortable discussing fundamental issues in metaphysics and are introduced to a range of options.

**Week 2:** *physical ontology, causation, and reduction*. Alyssa Ney will visit the seminar and discuss mental causation (portions of Jaegwon Kim's 'Causation and Mental Causation', and Barry Loewer's 'Mental Causation or Something Near Enough'), physical causation (parts of Ney's 'Physical Causation and Difference-Making' and 'Physical Theories of Causation: Why and How', and selections from Phil Dowe's

*Physical Causation* and Daniel Hausman's review of Dowe's book), and the metaphysics of quantum physics (portions of Ney's 'Ontological Reduction and the Wave Function Ontology', 'Are There Fundamental Intrinsic Properties?', David Albert's 'Elementary Quantum Metaphysics', Paul Oppenheim and Hilary Putnam's famous paper on 'The Unity of Science', David Wallace's 'Protecting Cognitive Science from Quantum Theory', Laurie Paul's 'Building the World from Fundamental Constituents', and John Hawthorne's 'A Philosopher Looks at the Everett Interpretation'). (Please note that this listing includes a mixture of core and optional readings.) The readings provide a balance of views and admirably clear overviews of difficult topics, useful for those encountering them for the first time, but no less useful for those familiar with them already. One issue of particular interest is the question whether properties—or substances—might be thought to 'emerge' in entangled quantum systems and the implications, if any, of such phenomena for 'emergentist' accounts of mental phenomena. These topics will reverberate in the weeks to come.

**Week 3:** *a four-category ontology*. E. J. Lowe will be on hand to discuss his efforts to show how, rightly understood, traditional Aristotelian metaphysical categories can provide a viable framework comprehending the natural sciences, human action, and subjective conscious experience (selections from *The Four-Category Ontology*). A discussion of the nature of causation, carried over from week 2, will be extended to an examination of Lowe's 'substances as causes' approach and its implication for human agency and free will (*Personal Agency: The Metaphysics of Mind and Action*, selections). Causation is commonly regarded as a relation among events. Lowe has advanced a different, in some ways more traditional, model, according to which causation is a relation among *substances* (agents, broadly conceived), rather than events. Participants will be encouraged to examine their own presuppositions about the topic.

**Week 4:** *natural minds, consciousness, and selfhood*. Galen Strawson will lead a

discussion of prominent conceptions of consciousness and the self, with particular attention to emergence and panpsychism (selections from his *Real Materialism and Other Essays*, from *Selves: An Essay in Revisionary Metaphysics*, and from a forthcoming discussion of ‘Nietzsche’s Metaphysics’). Strawson’s work encourages philosophers who take consciousness seriously to consider the idea that experiential qualities are ubiquitous, a kind of panpsychism that he regards as preferable to either (a) attempts to reduce conscious qualities to something else or (b) emergence, which Strawson argues is of doubtful coherence. James Ladyman and Don Ross’s *Every Thing Must Go: Metaphysics Naturalized*, according to which the physical world is qualitatively empty, will be discussed (and particular sections selected for reading).

**Week 5: order from chaos.** The seminar will conclude with a week-long discussion led by the Director and by participant volunteers aimed at drawing out implications for issues in the philosophy of mind of metaphysical theses examined in previous weeks. The focus will be on an expanded space of possible answers to outstanding questions concerning the mental–physical distinction, the status of ‘higher-level’ objects and properties, the relation of the special sciences to one another and to fundamental physics, the nature and scope of causation, the status of qualities in the physical realm, and the prospects for a reconciliation of the manifest and scientific image—the universe as it appears to us, and the ‘deep story’ about the universe. Readings from previous weeks will be revisited. These might include Alyssa Ney’s ‘Ontological Reduction’, for instance, selections from E. J. Lowe’s *Personal Agency*, and from Galen Strawson’s *Real Materialism*, supplemented by readings chosen by participants.

**Seminar sessions.** Seminar sessions will typically consist of a brief introduction to a topic by the director, by one or more participants, or by a seminar visitor, followed by give and take. I insist on cooperative, open-minded inquiry, as distinct from combative theory-bashing. Everyone participating in a seminar of this kind, including the director, stands to learn from everyone else. To that end, I believe it is vital to encourage

participants to experiment, to venture outside familiar, well-worn lines of thought—to ‘think outside the box’. This approach paid dividends in past seminars. It was understood that it was permissible to try out new lines of inquiry without having them dismissed or ridiculed out of the gate. The result was an ongoing fruitful dialogue encompassing a range of topics that continued long after the final seminar session.

**Participant projects.** Participants will be encouraged to produce the equivalent of a significant paper or a curricular proposal related in some way to the seminar topic.

Judging from the dynamics of previous seminars, I can predict that participants will be especially eager for feedback on projected and ongoing projects. The Friday work-in-progress session will afford an excellent opportunity for participants to discuss their projects and solicit suggestions for improvements. I shall again plan to spend much of my time working with individual participants, reading and discussing drafts of papers, and facilitating interaction among participants and between participants and seminar visitors. Seminar directors earn their keep!

**Opportunities outside the seminar.** The most dramatic on-site benefit of seminars is the opportunity they afford for intellectual interaction outside formal seminar meetings. In the summer of 2009, as in 1996 and 2006, seminar participants organized reading groups on a variety of topics: mental causation, consciousness, reduction, emergence, agency, and truthmaking. Such activities bolster the seminar community from within. I believe it is just as important, however, for participants to feel plugged into the wider community afforded by the University, and not merely summer interlopers. To that end, participants will enjoy full access to Philosophy Department facilities. These include a seminar mailbox, a copier, a first-rate coffee machine, and a wood-paneled common room, an attractive venue for meetings and discussion groups.

Participant use of departmental facilities has the advantage of encouraging interaction among participants and members of the Department: faculty, postdocs, and graduate students. The Department will fund an opening reception and cookout as well

as cookouts for each of our three seminar visitors. These will be held at the Director's house, an easy walk from campus. Philosophy faculty, postdocs, and graduate students are included in these affairs and interact socially and philosophically with seminar participants. In the past, these kinds of contact have spawned future philosophical collaborations. The Department will, in addition, underwrite a closing dinner at a local restaurant. In my experience, such events are integral to the success of a seminar and the building of intellectual momentum for future collaborative work.

**Website and electronic communications.** Prior to the start of the seminar, communications can be conducted mostly via e-mail. Once participants have been selected, the seminar website becomes a focal point. Links are provided to seminar readings, which will be regularly updated to reflect discussion trends among participants, visitors, and the director. A participant-managed Metaphysics and Mind blog and Facebook page will go live in the weeks prior to the start of the seminar. These will function as forums for ideas pertaining to scheduled readings, and, during the seminar period, used for announcements and ongoing philosophical discussions.

A well-organized, attractive website is essential to the success of a seminar. The website serves multiple functions. During the application period, the website will be used the primary source of information about the seminar. Once participants are chosen, the site will provide a convenient, up to date source of information about university events, facilities, and local attractions and provide links to seminar readings that will continue to be available after the seminar has concluded. The 2009 URL:

<http://artsci.wustl.edu/~neh09/index.html>

(Access to particular readings is password protected.)

**Post-seminar contacts.** I have remained in touch with most members of my previous seminars. We stay in e-mail contact, see each other at conferences, and assemble for mini-reunions at American Philosophical Association meetings. We keep abreast of one

another's activities and read each other's work-in-progress. Several participants have moved to new positions as a direct result of contacts made in the seminar. I mention all this by way of indicating that I regard seminar participation as just the beginning of an on-going process of professional development. With e-mail and the web, continuing contact is easy, efficient, and inexpensive.

**Publicity.** NEH publicizes seminars widely. If my previous experience is any indication, however, many potential applicants remain unaware of NEH announcements and web postings. Veteran seminar directors have learned that many promising applicants discover seminars from contact with individual directors and from postings on electronic lists. To publicize my 2013 seminar, I intend to contact participants in previous seminars asking them to mention the seminar to promising colleagues, to post an announcement on PHILOSOP, and to distribute seminar flyers at the post-Christmas 2012 meeting of the American Philosophical Association Eastern Division. (The APA's current 'anti-spam' policy discourages e-mail announcements posted to the full membership.) By far the most effective means of publicizing my 2009 seminar was the purchase of advertising space on 'The Leiter Report' in a joint venture with the directors of an NEH Institute on Experimental Philosophy. A new advertisement for 2013 will be linked to the seminar website, which contains information concerning eligibility, application instructions, and information on the seminar, on Washington University, and on the St Louis area.

### **3. Director and Visitors**

**The director.** My professional background includes extensive work in metaphysics, philosophy of mind, epistemology, and allied areas. In recent years, my research has concerned issues that fall squarely within the seminar's topic area. (For details, please see the abbreviated five-page résumé included in Appendix D, p. 45.) My most notable qualification, however, might be my having directed successful seminars in 1996, 2006,



and 2009. (Evaluations submitted by my 2009 participants are included in Appendix F, p. 60.) One measure of the success of my previous seminars is the extent to which participants' work was, and continues to be, affected by discussions initiated in the seminar. In response to an e-mail query, my participants provided titles of dozens of books and papers published under the seminar's direct influence. A partial listing of these is included in Appendix C, p. 38.

**Seminar visitors.** Visitors were chosen both because they work on fundamental topics in metaphysics that bear on issues in the philosophy of mind and because they are especially articulate, independent-minded, and collegial. Please see Appendix E (p. 50) for copies of letters of commitment and abbreviated two-page résumés.

**E. J. Lowe** is professor of philosophy at the University of Durham. Lowe is author of 11 books and three collections, and has published over 200 articles on metaphysics, philosophy of mind and action, philosophy of logic, philosophy of language, and early modern philosophy. His books include: *Kinds of Being* (1989), *Subjects of Experience* (1996), *The Possibility of Metaphysics* (1998), *A Survey of Metaphysics* (2002), *Locke* (2005), *The Four-Category Ontology* (2006), and *Personal Agency* (2008). He is currently completing a book on dualism. Lowe has been the recipient of numerous awards, including a British Academy Leverhulme Trust Senior Research Fellowship.

**Alyssa Ney**, associate professor of philosophy at the University of Rochester, has published papers on topics in metaphysics, the philosophy of quantum physics, and philosophy of mind. She is editor, with David Z. Albert, of *The Wave Function: Essays in the Metaphysics of Quantum Mechanics* (Oxford University Press, 2012). Ney's work on the implications of quantum physics for metaphysics generally and the philosophy of mind in particular makes her a particularly important seminar resource.

**Galen Strawson** has published books on free will (*Freedom and Belief*), causation (*The Secret Connexion*), the mind-body problem (*Mental Reality*), and on the self (*Selves: An Essay in Revisionary Metaphysics*). Most recently he has published two

books on personal identity (*Locke on Personal Identity*, and *The Evident Connexion: Hume on Personal Identity*). Many of Strawson's most important essays are collected in *Real Materialism*, and a collection of essays discussing his views on consciousness, *Consciousness and Its Place in Nature*, will prove especially useful in the seminar.

#### **4. Selection of Participants**

To make the seminar as interesting as possible for all concerned, applications from those working in areas other than the philosophy of mind will be welcomed. The goal is to attract a mix of recent PhD's and seasoned academics with complementary specialties. Applications will be evaluated by a three-person committee comprising the director, and two well-established participants in my 1996 and 2009 seminars. My 2009 committee agreed to offer places to 15 applicants and selected five alternates from a highly competitive pool of 45 applicants (56 initiated applications). Although the rules have changed slightly—16 participants are to be selected, including two graduate students—I would expect an equally strong group in 2013.

#### **5. Institutional Context**

The seminar will be convened at my home institution, Washington University in St Louis. The setting is especially apt given the intimate relation between the philosophy program and our program in Philosophy, Neuroscience, and Psychology (PNP). As noted above, seminar participants will have easy access to departmental facilities and to Philosophy and PNP faculty, postdocs, and graduate students.

**Housing.** Housing can make or break a seminar. Participants benefit most from a seminar experience if they live in a community with other participants. To this end, I have arranged for participants to stay in the Village East Apartments, a university owned and maintained building located on campus within easy walking distance of the library, the Philosophy Department, and the Loop, a bustling neighborhood of shops,

restaurants, coffee houses, and theatres. Apartments include full kitchens, recently upgraded wireless (and Ethernet) network connections, and access to computer and laundry facilities. Although Village East apartments are designed for four occupants (each apartment includes four bedrooms and two baths), I have negotiated an agreement with the University that will enable us to leave two bedrooms in each unit vacant, thereby allowing each occupant a private bedroom and bath. A similar arrangement worked flawlessly in 2006 in a much less attractive venue. (My 2009 participants were housed in the Greenway apartments off campus. That building is scheduled for renovation in the summer of 2013.) Participants will occupy contiguous apartments, insulated from other summer residents.

The university charges for apartments on a per-night basis. Our Residence Life Office has set fees for summer 2013 at \$32 a night, which would amount to about \$1,120 per occupant for the seminar period. Linens are available for \$12.50 for the duration of the seminar. Parking in an adjacent parking garage is an additional \$50.00 for five weeks.

**Library access and university status.** Seminar participants are classified as Visiting Scholars and issued photo IDs that allow them faculty-level building access, as well as access to university amenities, including libraries and recreational sports facilities. Participants will have full library privileges. These include access to numerous electronic resources (including online journals) via the library web site.

**Computer resources.** Seminar participants will have accounts on the Washington University network (which has recently been upgraded). These allow for access to on-line resources (library catalogues, for instance), e-mail, and the use of University computer facilities.

**The St Louis area.** St Louis offers an abundance of free or reasonably priced intellectual, cultural, and recreational opportunities for participants and their families. (My colleague, Dennis Des Chene describes St Louis as a city built for a much larger

population.) The University's location affords easy access—on foot or via public transportation—to museums, restaurants, and parks. The University abuts Forest Park, which includes the St Louis Zoo, Art Museum, Science Museum, and History Museum. The St Louis Metro (light rail) has stops at each end of the campus. The Metro allows for efficient, inexpensive transportation to the airport, shopping centers, downtown, and points of local interest.

## **6. Evaluation**

The seminar will be a success if it leaves participants energized and motivated, with a clear sense of a wide range of fundamental metaphysical options applicable to topics in the philosophy of mind. During a seminar, success can be monitored in two ways.

- (1) The nature of ongoing seminar discussion makes it clear whether participants are becoming comfortable with a topic and getting a feel for the territory.
- (2) I will be in daily contact with individual seminar participants outside formal meetings of the seminar, and, in addition, reading and discussing with participants their work-in-progress.

All this provides ample feedback to enable adjustments to be made on the fly, should any prove necessary. At the conclusion of seminars, NEH solicits on-line evaluations from participants, which are subsequently made available to the Director.

The real measure of the success of a seminar comes during the first year or two *after* the seminar is convened. If participants are still excited about work inspired by the seminar and still in communication with the director and, especially, with one another, the seminar could be pronounced a success. As noted earlier, Appendix C (p. 38) includes a partial inventory of papers published as a direct result of my previous seminars. Although I have included only publications on the list, the vast majority of former participants have also presented seminar-inspired papers at conferences. Many are awaiting responses on papers submitted to journals.

## Appendix A Provisional Schedule

### **Prelim.** *Metaphysical background.*

- Armstrong, D. M. *Universals: An Opinionated Introduction* (Boulder: Westview Press, 1989).  
 Campbell, K. *Metaphysics: An Introduction* (Encino: Dickenson, 1976).  
 Campbell, K. *Abstract Particulars*. (Oxford: Blackwell, 1990).  
 Heil, J. *The Universe as We Find It* (Oxford: Clarendon Press 2012).  
 Lowe, E. J. *The Four-Category Ontology* (Oxford: Oxford University Press, 2006).  
 Martin, C. B. *The Mind in Nature* (Oxford: Oxford University Press, 2008); selections.  
 Strawson, G. *Real Materialism and Other Essays* (Oxford: Oxford University Press, 2008).

### **Week 1** *Substances, properties, relations, dispositions, qualities.*

- Armstrong, D. M. *Universals: An Opinionated Introduction* (Boulder: Westview Press, 1989),  
 chaps. 1, 5, 6, 7.  
 Blackburn, S. 'Filling in Space'. *Analysis* 50 (1990): 62–65.  
 Heil, J. 'Relations', in R. Le Poidevin and R. Cameron eds, *Routledge Companion to Metaphysics* (London: Routledge, 2009): 310–21.  
 Holton, R. 'Dispositions All the Way Round'. *Analysis* 59 (1999): 9–14.  
 Martin, C. B. 'Substance Substantiated'. *Australasian Journal of Philosophy* 58 (1980): 3–10.  
 Martin, C. B. 'The Need for Ontology: Some Choices'. *Philosophy* 68 (1993): 505–522.  
 Molnar, G. *Powers: A Study in Metaphysics* (Oxford: Oxford University Press, 2003);  
 selections.  
 Schaffer, J. 'Is There a Fundamental Level?' *Noûs* 37 (2003): 498–517.  
 Schaffer, J. 'Monism: The Priority of the Whole'. *Philosophical Review* 119 (2010): 31–76.  
 Shoemaker, S. *Physical Realization* (New York: Oxford University Press, 2007); selections.  
 Unger, P. *All the Power in the World* (New York: Oxford University Press, 2006); selections.

### **Week 2** *Reduction, causation, and mental causation.* [Alyssa Ney visit]

- Albert, D. Z. (2010) 'Elementary Quantum Metaphysics'. In Cushing et al (2010): 277–84.  
 Dowe, P. (2000) *Physical Causation*. Cambridge: Cambridge University Press. (selections)  
 Hausman, D. (2002) 'Review of Phil Dowe, *Physical Causation*'. *Studies in History and Philosophy of Modern Physics* 33: 717–24.  
 Hawthorne, J. (2010) 'A Philosophers Looks at the Everett Interpretation'. In Saunders et al  
 (2010): 144–53.  
 Healy, R. (2007) *Gauging What's Real: The Conceptual Foundations of Gauge Theories*.  
 New York: Oxford University Press. (selections)  
 Kemeny, J. G. and P. Oppenheim. (1956) 'On Reduction'. *Philosophical Studies* 7: 6–19.  
 Kim, J. (2007b) 'Causation and Mental Causation'. In McLaughlin and Cohen (2007): 227–42.  
 Loewer, B. (2007) 'Mental Causation or Something Near Enough'. In McLaughlin and Cohen  
 (2007): 243–64.

- Mclaughlin, B. P. and J. Cohen, eds. *Contemporary Debates in Philosophy of Mind*. Malden, MA: Blackwell Publishing.
- Ney, A. (2009) 'Physical Causation and Difference-Making'. *British Journal for the Philosophy of Science* 60: 737–64.
- Ney, A. (2010b) 'Are There Fundamental Intrinsic Properties?' In A. Hazlett, ed. *New Waves in Metaphysics*. (New York: Palgrave-Macmillan.)
- Ney, A. (forthcoming e) 'Local Gauge Dependence and Reality'.
- Ney, A. (forthcoming-a) 'The Causal Contribution of Mental Events'. In S. Gozzano and C. Hill, eds. (*The Mental and the Physical: New Perspectives on Type Identity*. Cambridge: Cambridge University Press, forthcoming.)
- Ney, A. (forthcoming-b) 'Introduction' and 'Ontological Reduction and the Wave Function Ontology', *The Wave Function: Essays in the Metaphysics of Quantum Mechanics*. D. Z. Albert and A. Ney eds. (Oxford: Oxford University Press.)
- Ney, A. (forthcoming-d) 'Physical Theories of Causation: Why and How'.
- Oppenheim, P. and H. Putnam. (1958) 'The Unity of Science as a Working Hypothesis'. In H. Feigl, M. Scriven, and G. Maxwell, eds. *Concepts Theories, and the Mind–Body Problem* (Minnesota Studies in the Philosophy of Science, vol. 2). (Minneapolis: University of Minnesota Press.): 3–36.
- Paul, L. A. (forthcoming) 'Building the World from Fundamental Constituents'. *Philosophical Studies*.
- Wallace, D. (2004) 'Protecting Cognitive Science from Quantum Theory'. *Behavioral and Brain Sciences* 27: 636–7.
- Wallace, D. (2010) 'Decoherence and Ontology: or, How I Learned to Stop Worrying and Love FAPP' In Saunders et al (2010): 53–72.

**Week 3** *A four-category ontology*. [E. J. Lowe visit]

- Lowe, E. J. *The Four-Category Ontology* (Oxford: Oxford University Press, 2006); selections.
- Lowe, E. J. *Personal Agency: The Metaphysics of Mind and Action* (Oxford: Oxford University Press, 2008); selections.

**Week 4** *Natural minds, consciousness, and selfhood*. [Galen Strawson visit]

- Ladyman, J. and D. Ross, with D. Spurrett and J. Collier. *Every Thing Must Go: Metaphysics Naturalized*. (Oxford: Oxford University Press, 2007), selections.
- Martin, C. B. *The Mind in Nature* (Oxford: Oxford University Press, 2008); selections.
- Rosenberg, G. *A Place for Consciousness: Probing the Deep Structure of the Natural World*. (New York: Oxford University Press, 2004), chap. 2.
- Strawson, G. *Real Materialism and Other Essays* (Oxford: Oxford University Press, 2008); selections.
- Strawson, G. *Selves: An Essay in Revisionary Metaphysics* (Oxford: Oxford University Press, 2011); selections.
- Strawson, G. 'Nietzsche's Metaphysics'. In M. Dries and P. Kail, eds. *Nietzsche on Mind and Nature*. Oxford: Oxford University Press, forthcoming.

**Week 5** *Order from chaos*.

- Boyd, R. 'Materialism without Reductionism: What Physicalism Does Not Entail'. In N. Block,

- ed., *Readings in Philosophy of Psychology*, vol. 1 (Cambridge: Harvard University Press, 1980), 67-106.
- Chalmers, D. J., and F. C. Jackson. 'Conceptual Analysis and Reductive Explanation'. *The Philosophical Review* 110 (2001): 315-360.
- Fodor, J. 'Special Sciences: Still Autonomous after All These Years'. *Philosophical Perspectives* 11 (1997): 149-63.
- Heil, J. *The Universe as We Find It* (Oxford: Clarendon Press 2012), selections.
- Jackson, F. C. 'Epiphenomenal Qualia'. *The Philosophical Quarterly* 32 (1982): 127-36.
- Ladyman, J. and D. Ross, with D. Spurrett and J. Collier. *Every Thing Must Go: Metaphysics Naturalized*. (Oxford: Oxford University Press, 2007), selections.
- Ney, A. 'Can an Appeal to Constitution Solve the Exclusion Problem?' *Pacific Philosophical Quarterly* 88 (2007): 486-506.
- Martin, C. B. *The Mind in Nature* (Oxford: Oxford University Press, 2008), selections.
- Pereboom, D. 'Robust Nonreductive Materialism'. *Journal of Philosophy* 99 (2002): 499-531.
- Schaffer, J. 'Is There a Fundamental Level?' *Noûs* 37 (2003): 498-517.
- Shoemaker, S. *Physical Realization* (New York: Oxford University Press, 2007); selections.

## Appendix B

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- Beakley, B., and P. Ludlow, eds. (1992) *The Philosophy of Mind: Classical Problems, Contemporary Issues*. Cambridge, MA: MIT Press.
- Bennett, K. (2003) 'Why the Exclusion Problem Seems Intractable, and How, Just Maybe, to Tract It'. *Noûs* 37: 471–97.
- Bennett, K. 'Mental Causation'. *Philosophy Compass* 2 (2007): 316–37.
- Bermúdez, J. (2003) *Thinking Without Words* (Oxford: Oxford University Press).
- Biro, J. I. and R. W. Shahan, eds. (1982) *Mind, Brain, and Function*. Norman, OK: University of Oklahoma Press.
- Björnsson, G. (2007) 'How Effects Depend on their Causes, Why Causal Transitivity Fails, and Why We Care About Causation'. *Philosophical Studies* 133: 349–90.
- Blackburn, S. (1990) 'Filling in Space', *Analysis* 50: 62–65.
- Blakeslee, S. (1996) 'The Brain in the Gut'. *New York Times (Science Times)*, Tuesday, 23 Jan., b5 and b10.
- Block, N. J. (1978) 'Troubles with Functionalism'. In C. W. Savage, ed. *Perception and Cognition: Issues in the Foundations of Psychology (Minnesota Studies in the Philosophy of Science 9)*. Minneapolis: University of Minnesota Press: 261–325. Reprinted in Block (1980a): 268–305; O'Connor and Robb (2003): 222–33. Excerpted in Chalmers (2002): 94–98.
- Block, N. J., ed. (1980a) *Readings in Philosophy of Psychology*, vol. 1, Cambridge: Harvard University Press.
- Block, N. J. (1980b) 'What is Functionalism', in Block (1980a): 171–84. Reprinted in Heil (2003B): 183–99.
- Block, N. (2003a) 'Do Causal Powers Drain Away?' *Philosophy and Phenomenological Research* 67: 133–50
- Block, N. (2003b) 'Mental Paint'. In Hahn and Ramberg (2003): 125–51.
- Block, N. J., O. Flanagan, and G. Güzeldere, eds. (1997) *The Nature of Consciousness: Philosophical Debates*. Cambridge: MIT Press.
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## Appendix C

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